

MA in Translation Studies (ODL)

Module 2

Question WD/05/03

Using the Critical Discourse Analysis framework presented in Unit 7 analyse a source text of your choice and its translation (these texts should be around 1,000 words in length), and discuss any ideological differences revealed in your analysis.

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1. Introduction

Recently, the European Council has taken certain steps ‘to make Europe the most competitive and dynamic knowledge-based society in the world’ (Communication, 2001: 3) where a key concept is lifelong learning (LLL). This *Communication* (the Source Text (ST) here) poses a series of new challenges and its translation to other European languages entails ideological implications.

In this assignment, I will apply a Critical Discourse Analysis (CDA) methodology to this Communication as a filter to investigate any ideological shifts between the English ST and its Greek translation, the Target Text (TT). The assignment begins by outlining the theoretical framework of the CDA tradition, interrelating the concepts of discourse, translation and ideology, and describing the analytical framework of the analysis. Then, I proceed with a comparative analysis of the ST and the TT taking always into account the pervasive nature of ideology. Finally, I assess the degree of mediation of the translation and its overall impact on the target readership.

2. Theoretical framework

This section presents a theoretical summary of CDA, with a surface scratch of CDA’s limitations, the relationship between discourse and ideology, the double-headed issue of translation and ideology and the analysis’ methodological steps.

2.1 *Critical Discourse Analysis*

The turn away from language as an autonomous system towards a social view (Kress, 2001) and the study of discourse, rather than language, as a system of representation (Hall, 1997) have raised new challenging questions and caused hot debates in social sciences. The view of language as a dynamic bearer of information, rather than a static model, where meanings are constantly created and negotiated, is a **constitutive** one (Wetherell, 2001).

Whenever we speak we are actually *doing* something, or as the song goes

*It takes a thought to make a word
And it takes a word to make an action*

(Artist: Jason Mraz. Song: *Life is Beautiful*. Album: MR. A-Z (2005)).

Our acts do not appear isolated but within society and may have different consequences in different social domains. That is, Discourse, our language – when in use – is a form of **social action** (Wetherell, 2001). This view of language as constitutive and discourse as social action, and the concern ‘to relate the discourse process of text production and interpretation with social practice’ (Caldas-Coulthard and Holland, 2000: 119) will inform the analysis of the data texts (see Appendix A). For Jaworski and Coupland (1993) discourse analysis is important if we want to ‘deconstruct how particular texts have come to be structured as they are, and with what social and political implications’ (p.139), by taking into account the issue of power, we could add.

Van Dijk (1993) approaches **power** in its social dimension as this is manifested in the relations between social groups. In such social relations, access to education is a resource for exercising power. He defines **dominance** as ‘the exercise of social power by elites, institutions or groups, resulting in social inequality’ (ibid: 300). The examination of power and dominance focuses on relations between social groups and not between individuals, unless the latter enact power as members of social groups.

Control, the benefit of (having) power, is directed towards **action** and **cognition** (van Dijk, 1993). The former relates directly to (mainly) physical violence; e.g., military actions of powerful countries against small ones. The latter influences indirectly the minds of people by manipulation, persuasion or dissimulation. This “mind control” has been the main area of development for CDA. It seeks for these discursive strategies, i.e. every day, natural forms of talk and text, that legitimize control and ‘naturalize’ the social order and especially relations of inequality’ (Fairclough, 1985 cited in van Dijk, 1993: 302).

Power enactment is based on the control of the context, the participants who interact within, and the overall organization of power resources (van Dijk, 1993). Fairclough has argued about a ‘**hidden effect of power**’ (2001: 46) behind discourse and coined the

term ‘**technologization of discourse**’ (1996) to throw light to the conscious attempts of institutions and organizations to shape a language that would meet their goals.

DA is criticized for its denial of any independent reality where the message has no inherent meaning but it is always subjected to the context (Hardy *et.al.* 2004). This subjectivism could be reflected to the analyst’s interpretation undermining the validity of his/her conclusions. CDA, in particular, works in ‘solidarity with those [the oppressed] who need it most’ (van Dijk’s 1993 cited in Wetherell, 2001: 384). But from a Foucaultian point of view, the attention is shifted from groups or elites and their ‘discursive strategies for maintaining power’ (Wetherell, 2001a: 289) to the emergence of the group itself. After all, truth is not always on the “oppressed” side (ibid: 394).

2.2 *Discourse and ideology*

We have seen that CDA deals with power and struggles over power. Actually, CDA is primarily seeking for forms of consenting rather than coercive power; in other words, for the **hegemonic** power of the dominant social class (Fairclough, 2001a). The concept of hegemony is also related to the effectively concealed manipulation of the mind. Thus, the hegemony of discourse is effectively applied when it finally becomes “common sense” among the public.

This commonsensical view of language inevitably becomes the ‘tacit assumptions, beliefs and value systems which are [to be] shared collectively by social groups’ (Hatim and Mason, 1997: 144). When dominance passes unchallenged, any ideological structures will be presupposed and their meanings will be implied and taken for granted. Laffey and Weldes (2004: 28) refer to the concept of ‘**interpellation**’ to explain how individuals are identified with certain ‘subject-positions’¹ whose inherent power relations and interests are thereby naturalised.

Thus, any proper ideological discourse analysis should seek not only to unveil the underlying ideologies but to link them to the discourse structures that “nurture” these ideologies (van Dijk, 1995). When working with such ideological discourses, Hatim and

¹ This clearly echoes Foucault’s theory that the position of the discourse-subject cannot be anywhere but within discourse, or in other words, being subjected to discourse (Hall, 1997: 79).

Mason propose the investigation of three selections: lexical choice, syntactic selections and the choice of text type (1990: 162-164). However, they stress that it is the ‘observation of patterns and trends’ (1997: 144), and not any particular features themselves, that could be related to ideological assumptions.

Van Dijk (1995) proposes a detailed framework for the analysis of ideology at various levels: social, cognitive (social, personal (general context-free) and particular (context-bound)) and discourse analysis.

2.3 Translation and ideology

Nowadays, the concepts of poststructuralism and functionalism have foregrounded the position of the translator and challenged the idea that only the ST’s author can claim originality and superiority over the translator, respectively (Karoubi. n.d.). Venuti (1992) cites a number **poststructuralist** theories, like those of Derrida’s and Barthes’, to explain how the translation process entails both loses and gains. The **functionalist** Vermeer (2000 cited in Karoubi, n.d.) has formulated the **Skopos** theory to suggest that the translation process is (mainly) determined by the commissioner of the translation and the translator him/herself with latter’s intervention, as appropriate. Such contradictions between the author’s and the translator’s intentions within different socio-cultural contexts, in other words the dichotomy of translator’s ‘visibility vs invisibility’, inevitably lead to ideological differences.

Hatim and Mason (1997) explain such translation-related ideological differences by distinguishing between the ‘ideology of translating’ and the ‘translation of ideology’. They argue that translators usually choose between polarized options when translating: ‘free’ versus ‘literal’, ‘dynamic equivalent’ versus ‘formal equivalence’, ‘communicative’ versus ‘semantic’ translating (ibid.: 145). The ideological consequences of these options are best highlighted by Venuti (1995, cited Hatim and Mason, 1997) who demonstrates how the domesticated translation is a hegemonic feature of dominant cultures. However, what is most important, Hatim and Mason (1997) conclude, it is not the domestication or foreignization itself but the particular socio-cultural context in which these strategies might have ideological implications.

As it concerns the translation of ideology, they suggest that this could be ‘seen in terms of degrees of **mediation**’. They define mediation, obviously from a scopotheorist point of view, as ‘the extent to which translators intervene in the transfer process’ (ibid.: 147). This mediation may vary from minimal, to partial and maximal through appropriation of the constraints of text, discourse and genre. In a minimal mediation, the ST’s characteristics are visible to the reader; in a partial one, the translator has achieved a balance between the ST’s characteristics and an intended readership; maximal mediation constitutes a visible deviation from the constraints imposed on by the ST towards the target culture.

Let us consider the following example of maximal mediation:

ST: Είναι ανίκανος (Greek) [**Back-translation:** He is impotent (sexually)]

TT: His sperm is weak (my translation)

Contextual information: This ST is a real example that has been used by a female friend of mine (requesting my confidentiality which signals an acknowledgment of the (male-dominated) society’s prejudices) to describe a situation where a friendly couple of ours (both the husband and the wife around 36-38 years old) is to follow an extracorporeal treatment to have children.

Both instances denote man’s inability to have children. But while the ST foregrounds, not entirely unjustifiably² (though not purposefully, in the footnote’s sense), the producer (of *sperm*), who nevertheless has no direct control over it, the TT relates this inability existentially with an *agentless* product.

In the next section, I briefly explain how these constraints will be explored in the discourse analytical framework proposed by Fairclough (1995 cited in Caldas-Coulhard and Holland, 2000: 121-137).

² Medical research studies have shown that malnutrition, stress and age are major factors that lead to infertile couples nowadays. Both factors involve **active** voluntary/involuntary involvement of man (especially in the first two) and of woman (especially in the third where woman’s pursuit of carrier **and** society’s poor welfare that does not provide for maternity care lead women to decide to become mothers well after their 35’s (Βίλκενς, Μάιος 2006: 39)).

2.4 Analytical framework

For Fairclough, every discursive action consists of three layers: the **text**, the **interaction** between people and the **social action** in terms of the text production and interpretation. He also describes this framework as a three dimensional view of discourse. These dimensions are ‘the **description** of the text, the **interpretation** of the interaction and the **explanation** of how the first two dimensions are inserted in social action’. First, the analyst tries to explain the formal characteristics of the text (the micro- and macro-structure of the text); then, s/he tries to interpret the various conventions the text draws upon; finally, s/he attempts an interpretation of these conventions at the social level. The dimension of the social, he argues, could be investigated through the **ideational**, **interpersonal** and **textual** metafunctions of language.

Thus, the data-text will be analysed under the following general headings:

Discourse Practice and Social Practice

This first section actually places the text within its broad cultural and situational context. Here, the text is analysed in terms of its **field**, **tenor** and **mode**.

Transitivity

According to Hatim and Mason the analyst’s investigation of transitivity involves the way we [the translators] view reality and represent it in the arrangement of the clause in terms of participants, processes and circumstances (1997, cited in Quinn-Adriano, 2000: 14).

That is, the translator should be concerned with the transmission of the message above word level.

Interpersonal Meaning

Stubbs claims that individual lexical items, illocutionary forces and propositions are most frequently modalized in English (1996 cited in Quinn-Adriano and Caldas-Coulhard 2000: 32-33). The translator is to explore the way this modality is encoded in the ST to decode it in the TT.

Cohesion

Halliday and Hasan (1976 cited in Moon, 2000: 55) define cohesion as

the means whereby elements that are structurally unrelated to one another are linked together, through the dependence of one on the other for its interpretation.

Here, the analyst explores the levels of cohesion in the ST and aims to reveal the extent to which these levels are recreated in the TT.

Intertextuality and Interdiscursivity

Intertextuality is the way one text makes explicit or implicit references to other orders of discourse – ‘the particular configurations of conventional discourse’ that exist outside the text itself (Fairclough 2001b). Thus, by bridging texts and contexts, the social and ideological function of language that (re)produces social structures is foregrounded. In Bakhtin’s terms (Varela and Butt, 2000), the way the ST invokes ‘voices’ from other texts is intentional and potentially culture-specific. This intentionality could make a text ambiguous posing severe problems on translators. Sebeok (1986 cited in Varela and Butt, 2000: 112) categorizes intertextual points as the *reference*, *cliché* (stereotypical expressions), *literary allusion*, *self-quotation*, *conventionalism*, *proverb* and *mediation*.

The intermixing of various types of texts has led to the concept of interdiscursivity. A text is said to be interdiscursive when it mixes a variety of genres and discourses. The degree of hybridity of discourses is an indication of the complexity of the relationship established between the writer and the readership of the text. Chouliaraki and Fairclough describe this hybridity as ‘a dominant feature of current ‘late modern society’’ (1999, cited in Lillis and McKinney 2003: 92) arguing that it is difficult to fix the meaning of a text in any straightforward way; the concept of mediation (see Section 2.3) is very useful in analysing the translation of interdiscursive texts.

Schäffner points out that EU’s ‘final document is a mixture, a panache, a hybrid’ (1997, cited in Sosonis, 2002: 527). Sosonis argues that although the concept of hybridity applies to both the original and the translated text, she considers it essential to investigate first the original text production and then to move on to its translation.

Textuality

The ideational and interpersonal metafunctions are realized through the textual metafunction. The following textual components are taken into account in the critical examination of texts:

In terms of Vocabulary:

The *experiential* values of words (e.g. classification schemes, ideologically laden words); the *relational* values (e.g. euphemisms, markedness); *expressive* values; and metaphors.

In terms of Grammar

Experimental values of grammatical features: types of process and participant; clear/unclear agency; nominalizations; sentences (active/passive, positive/negative).

Relational values of grammatical features: (relations and social relationships); modes (declarative, grammatical question, imperative); pronouns (*we* and *you*).

Expressive values of grammatical features: (producer's evaluation of the reality it relates to); expressive modality.

Linkage of sentences: logical connectors; coordination/ subordination; means for referring inside and outside the text.

In terms of Textual Structures

Larger-scale structures of the text.

Source: Fairclough, 2001: 92-93.

3. Data Analysis

3.1 *Context: Discourse Practice and Social Practice*

Here I place the text within its 'Context of Culture' and 'Context of Situation' (Halliday and Hasan, 1985 cited in Caldas-Coulhard and Holland, 2000).

Context of Culture

European Community envisions a worldwide culture whose constitutive pillars will be the competitive spirit and the diffusion of knowledge; a strategic key element towards this culture is considered to be LLL. The associated socio-political-economic changes (e.g. increased opportunities for communication, travel and employment) and social implications (social inclusion/exclusion) call for ‘a radical new approach to education and training’ (COM 2001: 3).

Context of Situation

Field: EU’s official publication; a mandate that provides information on the LLL initiative; though recognizing its limitations, it is favourably disposed towards LLL.

Tenor: formal; an official document whose authorship cannot be ascribed to a single person but to an “impersonal” collective authority; the readership is primarily the European Council and its member-states, and secondarily the general public though the latter is expected to access not the publication itself but a (subjective) review or summary; e.g. in a newspaper.

Mode: an interesting mixing of procedural, expository and behavioural written document; it gives instructions how to implement LLL, by explaining and describing the various steps while trying to influence the readership for the value and the need of LLL.

The difficulty in ascribing authorship and identifying a readership points to the ST/TT’s complexity of production, distribution and consumption. The following mistranslations, easily identified by the novice translator, might be attributed to the inadequate (hasty) editing process of the (apparently) machine-translated version and not to translator’s purposeful mediation³.

³ The translation of an EU official publication is a product of a complex process of machine translation, multilingual/terminological databases and human editing for economic and time-saving reasons (Δουδουλακάκη, 2002).

| ST | TT | Back-translation | Correct TT | Correct Back-translation |
|--------------------------------|-----------------------|---|---|--------------------------|
| labour market-related (line 7) | <i>Not translated</i> | The term ‘labour market’ has been correctly translated in lines 9 and 22 as <i>αγορά εργασίας</i> , [Back translation: labour market] but it cannot retrospectively compensate for that omission. | | |
| <u>White Paper</u> (line 11) | λευκό βιβλίο | white book [both words in lower cases] | Λευκή Βίβλος* [both words in upper cases] | White Bible |
| Social Inclusion (line 11) | ένταξη | inclusion or accession; [<i>social</i> has been omitted] | κοινωνική ένταξη | social inclusion |
| | | [ένταξη (on its own) could refer to both people and states] | | |

* EU register/Established neologism: Hyper Lexicon; Τσαμπουνάρα (1992); Μπαμπινιώτης (1998).

Since the text is directed to the European citizen, its translation is expected to be domesticated for the European culture. The ideological paradox is that both the ST and the TT belong to the same *envisioned* culture; thus, the translation’s mediation is expected to be minimal. However, this common sense assumption that EU has actually acquired a common “European Identity” is not shared yet.

For example, the concern *to promote a digital culture* (line 10) is one way of uniting the geographically-remote and culturally-diverse member-states around the common theme of a “digital era/area”; also, EU’s enlargement has been met with some resistance, especially as it concerns the accession of the culturally-diverse Turkey. In this *eEurope* (line 10), references to the concept of “free movement” reflect socio-political-economical changes; the “Euro-citizen” should be able to live and work throughout Europe without restrictions; the neologism *eEurope* is partly (and purposefully) left untranslated aiming to familiarize the (partially) *ephobic* Greek readership with this new digital culture⁴.

⁴ A recent survey has shown that 54% of the Greeks are afraid of doing their shopping on the Internet. Only a 17% of 25-35 years old educated (graduate) male shoppers feel confident enough to do *eshopping* (Καλαμαράς, Απρίλιος 2006).

3.2 Ideational Meaning & Transitivity

Process types

A characteristic transitivity feature of the extract is that almost 50% of the processes in the ST are material. Some examples are:

*The theme of lifelong learning **runs** through all these initiatives (line 4)*

*The Commission then **adopted** in September 2001 a report... (line 6)*

*...a draft detailed work programme...which will **form** the basis of a joint report... (line 6)*

*...education and training will be **brought** together...(line 13)*

*...in order to **achieve** the Lisbon aim of a knowledge-based society... (line 14)*

*Such action should both **support** and **add** value to Member States' efforts... (line 18)*

*...way in which knowledge and competences **impact** on citizens' life opportunities (line 30)*

A striking feature of the second part (lines 19-33) is that the material process type is the minority making up less than 15% of all the processes in that part. This happens because, as the heading suggests, its purpose is to describe a concept, LLL, through a balanced mixture of mental, relational and verbal processes.

The verbs perform positive and decisive actions, known as intention processes, telling a “story” (see Section 3.3) of a series of earlier legislative decisions for an aspired future. The translator “retold” it in exactly the same way, though material process would allow turning the actor into goal and vice versa without changing the meaning of the sentences.

Before examining Line 16, note that the translation of *objectives*, ‘αντικειμενικοί σκοποί’ [**Back-translation:** objective goals/purposes/aims/intentions etc.], and *goals*, *στόχοι* [**Back-translation:** goals], is problematic. Generally, both words could be translated as *στόχοι*, but the ST’s use of these two terms is different.

Line 16

*The objectives of a European area of lifelong learning must be both to **empower** citizens to meet the challenges...and to **meet** the goals...*

*Οι στόχοι για μια περιοχή διά βίου μάθησης πρέπει να είναι τόσο να **ενδυναμωθούν** οι πολίτες, ώστε να αντιμετωπίσουν τις προκλήσεις...και να **εκπληρώσουν** τους στόχους...*

Back-translation: *The goals of an [European has been omitted] area of lifelong learning must be both to be **empowered** the citizens to meet the challenges...and to **meet** the goals...*

The passive verb *ενδυναμωθούν* gives TT readers the feeling that citizens are expected to be empowered by themselves or an external force. The ST makes clear that the actor of this empowerment is *objectives*. TT's passivation is partly justified by the need to preserve the key noun *objectives* (*στόχοι* in TT) that runs throughout the document. The active form of *empower* in Greek would be:

H [Ευρωπαϊκή] περιοχή διά βίου μάθησης πρέπει να ενδυναμώσει τους πολίτες, ώστε να αντιμετωπίσουν τις προκλήσεις... και να εκπληρώσει τους στόχους

The European area of lifelong learning must empower the citizens to meet the challenges...and meet the goals...

However, now the relational process *to be* is lost; on the other hand, the deletion of *στόχοι* (*objectives* in ST) is compensated by avoiding repetition, contrary to what is happening in the original TT version where the same word *στόχοι/στόχους* (plural) refers to two different ST concepts: *objectives* and *goals*. To differentiate between *objectives* and *goals* the translator could have used ‘σκοπούς’ for *goals*.

Participants and nominalization

The writer's authority is presented in two ways; through EU's constituent parts and their products. The first category could be subdivided into direct and indirect reference to EU's legislative bodies. Agency is clear in:

Education Council (line 5)

Commission (line 6)

Member States (line 17)

The translator had no choice but to render them as equivalent agents with their official translations. Ideological implications are evident in the following nominalizations:

| ST | TT | Back-translation | Line |
|---|--|--|------------|
| <i>cooperation and coordination responses</i> | <i>η συνεργασία και ο συντονισμός απαντήσεις</i> | the cooperation and the coordination responses | 2 23 |
| <i>consultation</i> | <i>ανταλλαγή απόψεων διαβούλευση</i> | exchange of views consultation | 2 21,28 |

The denominalization of the first two instances requires an agent, that is, *who* “cooperated and coordinated” or “responded”. For example,

The consultation stressed that [e.g. they, we, the countries?] can/should/must/could? cooperate and coordinate [what?] in this field at European level.

This nominalization turns a modal (imperative) material process into a relational/existential one (...*is essential*...); the products of consulting and cooperating somehow already exist, that is, they form, and constitute, reality. Caldas-Coulthard and Holland describe such nominalisations as a movement of ‘propositions outside the realm of contestability’ (2002: 130).

In *consultation*, though anaphorically the agency is traceable, this nominalization (placed far enough from its first denominalized appearance to be easily forgotten) has turned an active (subjective) involvement into a(n) (objective) fact. Responsibility is attributed to the product and not to its producer. The two near-synonym translations of *consultation* might be attributed to translator’s incompetence or lack of concentration and not to their different ideological uses. Finally, nominalization contributes, as usually, to the smooth thematic progression (Bloor and Bloor, 1995).

The collective notion of text’s authority (see *Tenor* above) is evident in *we* (line 19). This signals an authorship ascribed to a group rather than to a single person. In the TT however, since Greek inflectional morphology incorporates the pronoun *we* in the single word *εννοούμε*, [**Back-translation**: *mean* (we), first person plural] readers might consider *εννοούμε* not as exclusive, namely EU’s conception of LLL, but as inclusive in the sense of “what is (*generally*) meant by lifelong learning”. The addition of *εμείς* (*we*) “*Τι εννοούμε [εμείς]...*” is marked and would make the question sound not only awkward in Greek but it would also distance the readers from the text by creating a negative polarity between an ingroup “εμείς” (EU) and an outgroup “εσείς” *you* (the readers).

3.3 *Interpersonal Meaning & Modality*

Since the EU institution is markedly visible there is no reason to resort to implicit modality. The positive polarity of the text makes LLL an unquestionably categorical concept giving off an air of certainty about a viable future; gradations of frequency, possibility or negation are almost extinct. Thus, the text has a high ‘degree of obligation’, or, an “obligatory” modulation (Halliday cited in Quinn-Adriano and Caldas-Coulthard, 2000: 36).

Line 15

An important component ...could be the fostering of trans-European networks
Ένα σημαντικό στοιχείο ... δύνатаι να είναι η υποστήριξη διευρωπαϊκών δικτύων

Back-translation: An important component ...is possible to be the support of trans-European networks

Line 18

Such action should both support and add value to Member States' efforts.
Τέτοια δράση θα πρέπει εξίσου να υποστηρίζει και να προσθέτει αξία στις προσπάθειες των κρατών μελών.

Back-translation: Such action should both support and add value to Member States' efforts.

Line 21

...lifelong learning should comprise all phases and forms of learning...
...η διά βίου μάθηση θα έπρεπε να περιλαμβάνει όλες ης φάσεις και τις μορφές της μάθησης

Back-translation: lifelong learning should have comprised all phases and forms of learning

Line 25

...in the light of which all references to lifelong learning in this document should be understood.
...στο ύφος του οποίου πρέπει να κατανοηθούν όλες οι αναφορές στη διά βίου μάθηση σε αυτό το έγγραφο.

Back-translation: in the spirit of which it should be understood all references to lifelong learning in this document.

Line 31

...the investments...are fully effective only if the learning conditions ...are of high quality.
...οι επενδύσεις...αποδίδουν πλήρως μόνο εάν οι συνθήκες μάθησης...είναι υψηλής ποιότητας.

Back-translation: the investments...yield fully only if the learning conditions...are of high quality.

These instances of modality show no variation between ST and TT except Line 21. The change in the primary tense of the mood, from present in ST to a conditional past in TT, reflects a common (though not proper) translation feature when rendering *should/could/would/might/ought* into Greek and it should not be seen as a change in

modality (King’s homepage)⁵. Line 31 conveys an obligatory modulation through the use of *only* as a marker of a “true situation” (*investments*) upon which a hypothetical condition ‘*learning conditions...of high quality*’ rests.

The first expository paragraph (lines 2-11) is the scene-setter with the rest of the text expounding on it (Caldas-Coulthard *et al.* 2000: 103). Simultaneously, this scene-setter has a narrative dimension. It is actor-oriented, in the sense that the EU’s various bodies are actively involved, especially in connection to the footnotes, featuring accomplished time and chronological linkage (*italics added*):

| | |
|--|-----------|
| <i>Following</i> the request by the Lisbon European Council... | (line 5) |
| The Commission <i>then</i> adopted in September 2001 a report... | (line 6) |
| ...work programme on the <i>Follow-up</i> to the Objectives Report... | (line 6) |
| ...on the <i>invitation</i> of...to the Spring European Council <i>in 2002</i> | (line 6) |
| ...features a horizontal <i>objective</i> ... | (line 7) |
| ... <i>will</i> aim to ensure...are open and accessible to all <i>by 2005</i> | (line 9) |
| ... <i>seeks</i> to promote a digital culture... | (line 10) |

The literally-oriented translation has made the rendering of the semantic content an easy task. The narrative coating of the scene-setter serves ‘the manipulation of the official function of texts’ (Hatim and Mason, 1990: 146). The story-telling of these legislative “events” incorporate a touch of recounting where the presentation of a ‘problem’ is not followed up by its ‘solution’ (Caldas-Coulthard *et al.* 2000: 98); e.g. line 8 “tells” us that the reduction of inequalities and the promotion of social cohesion will be enhanced through LLL (but not “how”) though we still do not know what LLL consists of.

3.4 Lexical choice and cohesion

Attention to LLL is drawn partly by over-lexicalizing the concept of “free movement”. Contemporary working relationships are characterized by a continuous movement of international corporations in pursuit of areas fertile for larger profits. In this framework, the worker lives in an era of working uncertainty; the recent riots in France about the

⁵ In his web homepage, Philip King has several similar examples of problematic translations of modals in Greek.

proposed employment law within a “flexible” labour market for young employees are reflected in the way this movement is presented in the text. The following examples show how LLL is trying to solve such problems (*italics added*):

| ST | TT | Back-translation | Line |
|--|--|--|----------|
| <u>Skills and Mobility Action Plan</u> ¹³ | <u>σχέδιο δράσης για τις δεξιότητες και την κινητικότητα</u> | action plan for skills and <i>mobility</i> | 9 |
| European labour markets are <i>open</i> and <i>accessible</i> to all | οι ευρωπαϊκές αγορές εργασίας θα είναι <i>ανοιχτές</i> και <i>προσβάσιμες</i> σε όλους | the European labour markets will be <i>open</i> and <i>accessible</i> to all | 9 |
| <i>mobility</i> strategy | στρατηγική <i>κινητικότητας</i> | <i>mobility</i> strategy | 14 |
| <i>trans-European networks</i> | διευρωπαϊκών δικτύων | <i>trans-European networks</i> | 15 |
| <i>moving</i> freely in <i>pursuit</i> of learning | κινούμενοι ελεύθερα για την <i>επίτευξη</i> της μάθησης | <i>moving</i> freely for <i>achieving</i> learning | 16 16 |
| <u>employability/ adaptability</u> . | απασχολησιμότητα / <i>προσαρμοστικότητα</i> . | <u>employability/ adaptability</u> | 24 |

TT terms render the meaning of ST items in the most unambiguous and transparent way, in other words, with minimal mediation. This is part of a discourse pattern to neutralize working policies characterized by ‘flexicurity’⁶ (Αγραπίδας, Απρίλιος 2006) whose underlying ideology is the familiarization of employees with *apriori* insecure working positions.

The following examples show instances of maximal mediation:

| ST | TT | Back-translation | Line |
|---|--|---|-------|
| human capital | ανθρώπινου δυναμικού | (of) human workforce | 15 |
| <u>formal, non-formal</u> (learning activity) | σχολικής, εξωσχολικής (μαθησιακής δραστηριότητας). | school, out-of-school (learning activity) | 27,29 |

From a left-wing point of view, *capital* (literally *κεφάλαιο*), connotes negative right-wing ideologies. The semantically correct *δυναμικό* is a choice that prevents leftist-readers from dismissing the text as right-wing propaganda. Thus, by avoiding this negative right/left comparison, the translator has managed

⁶ This clipping neologism, formed from **flexible** + **security**, established (in 1995) and adopted by the Dutch government in 1997, describes working relations whose basic feature is the high mobility of the employees, hinting at their personal responsibility in the labour market.

To [de]emphasize the bad qualities of the Other [EU vs Greek educational policy] by [not] comparing the target person or outgroup [LLL] with a generally recognized Bad person or outgroup [EU's right-wing ideology] (Dijk, 1995a: 154).

The association of *formal* learning activity with *school* reflects the stereotyped view of learning in Greece: formal education is strictly provided by the (State) school. This polarized lexicalization *formal vs non-formal* (επίσημη - ανεπίσημη) carries connotations of the contemporary and highly controversial issue of the privatization of (higher) education in Greece. This blurs the distinction between (*formal*) education (in Greek terms) and (*non-formal*) training which is fiercely attacked by the leftist and the higher educational establishment⁷. The Glossary in the original text links formal and non-formal learning with school and non-school respectively (see Appendix B); probably, at the time the text was written, the (now established) neologism ‘formal/non-formal learning’⁸ was still undergoing the process of ‘trial and establishment’ (Parianou & Kelandrias, 2002: 756).

These two instances of mediation become more prominent in the light of the aforementioned mistranslations (see the *Context of Situation* section). The negligence shown in translating the latter indicates the prominence of the former; the ideological burden of *capital* and *formal/non-formal* is so high that they have not escaped the editor's/translator's observation. However, we should not forget that occasionally the Community translator is left without the necessary ‘supporting documentation’ (Δουδουλακάκη, 2002: 685).

Let us consider the polarized lexicalization ‘*investment of time and money in learning*’ (line 31). Investment is mainly associated with the economic/financial and enterprising field; the first two out four definitions of the noun *investment* in the Collins Cobuild

⁷ According to the leader of the Greek Communist Party (KKE), the EU policies adopted and implemented by the two big Greek parties (Social-democratic and Neo-liberal, strictly speaking) aim to replace *education* (εκπαίδευση) by *training* (κατάρτιση) in the interest of the *Capital* (Papariga, 2006).

⁸ In the Council Resolution in 2002 on lifelong learning, *formal/non-formal* learning is (literally) translated as *επίσημη/ανεπίσημη μάθηση*; also confirmed by Olympia Mpakali (PhD candidate, University of Athens, personal communication).

dictionary associates it with *money*. A maximal mediation could render *investment* with *αξιοποίηση* [**Back-translation**: utilization] avoiding thereby the explicit association of learning with neoliberal theories. Here, the translation satisfies the expectations of the right-wing readership.

The contribution of lexical choices becomes more apparent when we examine the cohesive networks. We have seen that the concept of “movement”, associated with flexible working relations, has been rendered so that the TT readership has a clear view of EU’s vision of future employment. Another way individual lexical choices render the text cohesive is the way examples relating to concept of the “enterprising spirit” have been translated with minimal mediation.

strategies and plans, horizontal objective, Action Plan, eLearning initiative, European research area, trans-European networks, countries in pursuit of learning, as investments of time and money, systems are of high quality, action...add value.

3.5 Interdiscursivity

There are four main different (and overlapping) types of discourses: the ideologically competing *social-democratic* and *neoliberal*, the *economic* and the *educational discourses*. The following exemplify the way each discourse is manifested in the text (italics added):

| Discourse | Examples | Line |
|--------------------------------------|--|------|
| <i>social-democratic</i> | <i>aims to reduce inequalities and promote social cohesion, social inclusion</i> | 8 |
| | The objectives ... must be both to <i>empower citizens</i> | 16 |
| | to be more <i>prosperous, inclusive, tolerant and democratic</i> | 16 |
| | <i>personal fulfilment, active citizenship, social inclusion</i> | 24 |
| | <i>centrality of the learner</i> | 28 |
| | <i>Equality of opportunity</i> | 30 |
| | available for all, <i>without discrimination,</i> | 30 |
| <i>neoliberal</i> | labour <i>market</i> -related aspects | 7 |
| | <i>labour markets</i> are open and accessible to all | 9 |
| | <i>participation</i> of young people | 11 |
| | <i>mobility</i> strategy | 14 |
| | strategy for <i>developing</i> human capital | 15 |
| | <i>moving freely</i> | 16 |
| | <i>labour market</i> dimensions | 22 |
| | <i>employment-related</i> perspective | 26 |
| <i>investments</i> of time and money | 32 | |

| | | |
|--------------------|----------------------------------|----|
| <i>economic</i> | <i>market-related aspects</i> | 7 |
| | <i>prosperous</i> | 16 |
| | <i>add value</i> | 18 |
| | labour <i>market</i> dimensions | 22 |
| <i>educational</i> | <i>lifelong learning</i> | 1 |
| | <i>Education and Training</i> | 5 |
| | <i>eLearning</i> | 10 |
| | <i>pre-school</i> | 21 |
| | <i>learning activity</i> | 27 |
| | <i>Education Policy Analysis</i> | 32 |

This diverse discourse pattern reflects the definition of LLL (line 26) and EU's need to explain this broad term. The impersonal, formal mode (in both the ST and TT) is consistent throughout all these discourses which reflects the collective authority of the text. The heading '*What do we mean by lifelong learning?*' (line 19) gives a conversational tone to the text but it is not an example of style-switching, since this is the sole instance in the entire document that the *impersonal* EU institution takes on a personal stance.

The basic ideological implication lies not on the translation process but on the impact of the 'transitional and historical phenomenon' of hybridity on the public 'in the sense that once such texts become accepted by the public the hybridity disappears' (Schäffner and Adab 1997 cited in Sosonis, 2002: 529). Such hybrid texts are often being attacked as products of internationalization, hinting at being a threat for countries' national and cultural identity (ibid.: 525). From this point of view, the translator's mediation is somehow "maximal" not by creating a TT that relays a different ideology but by domesticating the translation for an audience (Greek here) that is still not a "full member" of an "integrated" Europe.

3.5 *Intertextuality*

The text shares one of the basic characteristics of EU's texts: it is highly intertextual. This intertextuality is revealed in two ways; by endophoric verbal reference to previous parts of the text and by exophoric verbal reference and visual signal (see the underlined phrases and the related footnotes) to other texts outside the data-text.

While the purpose and themes of the text are easily understood, their evaluation seems almost impossible without the supporting documents mentioned. For example, we are not told what is the content of the *Report* adopted by the *European Council* (line 5); additionally, the footnotes are of little help since they themselves are intertextual references. This juxtaposition of the meanings within the text and the linked intertextual footnotes ‘generate new meanings...[which] expose different possible underlying ideologies’ (Myers *et al.* 1998: 63). This manifest intertextuality (Fairclough, cited in Varela and Butt, 2000: 111), in the sense that the writer(s) provide(s) the source of his/their claims, is actually deactivated by reader’s inability to access these sources. Ironically, the digital era could work emancipatorily by enabling readers to instantly read and take a critical stance towards (electronic versions of) these new texts; for example, by “clicking” hyperlinks on the Internet or a CD-ROM.

The passive intertextuality (Hatim and Mason, 1990: 124), or constitutive (Fairclough cited in Varela and Butt, 2000: 111), is related to the lexical choices (see Section 3.4). There is a well-hidden ideology of sharing the responsibility of finding and securing jobs between employees and employers; if LLL is the key to finding/securing a job, its denial/avoidance turns the employer to a “Pontius Pilate” vested with the power to hire/keep in job only the “residents” of EU’s area of LLL. The concepts of *employment*, *learning* and *labour market* are indissolubly related to each other in both the ST and TT. This minimal mediation could create the maximal reaction by the Greek readership; traditionally, Greeks’ contact with the learning environment ended either after the 12-years (9 compulsory+3 in high school) education period or after their graduation from higher institutions. The text’s orientation towards a ‘*learning activity undertaken throughout life*’ (line 26) is a new and challenging path for the Greek employees.

The ‘intertextual’ chain formed by the previous three concepts is identified by a ‘thread’ (Hatim and Mason, 1990: 121). This thread takes readers from the concept of *learning* as a personal to a collective activity in the service of an impersonal EU, as the following examples show:

| | |
|--|------|
| <i>...these strands...contribute to the realisation of a <u>European area of lifelong learning</u>.</i> | 1.12 |
| <i>... in order to achieve the Lisbon aim ...</i> | 1.14 |
| <i>...the European area of lifelong learning will be closely linked with the <u>European research area</u>,...</i> | 1.14 |
| <i>...to meet the goals and ambitions of the European Union...</i> | 1.16 |
| <i>These principles broadly reflect the points set out in the Council conclusions...</i> | 1.32 |

The acknowledgement that *the employment and labour market dimensions of lifelong learning were too dominant within the definition* (line 22) reveals EU's concerns that the so-called *European area of LLL* is still "sparsely populated".

4. Conclusion

The analysis of the ST and TT has shown how a CDA perspective can throw light not only in the way culturally approved patterns reflect society's priorities and preoccupations but also in the way they influence them. The surfacing of the ideological differences between the ST and the TT raise the issue of

the role of the institutions generating documents of this kind in bearing the translation process in mind when drafting them (Fraser, 1999: 205).

This comparative analysis has provided an interesting example of how a culture associated with English language, namely EU and its official working language, has influenced translator's attitudes and motivations in his/her attempt to decode various ideological patterns. For example, left- and right-wing ideologies, and their associated 'Imagined Readers' (Holland, 2000: 157), have been a major source of influence in choosing between ideologically-laden lexical patterns; this has led to a discourse which on the one hand reinforces ideological assumptions and on the other hand it challenges them by emphasizing 'that the Others [EU/Greece] violate the very norms and values we [Greece/EU] hold dear' (van Dijk, 1995a: 156).

European Community's texts seem to provide an exciting and challenging ground for translators to probe "cross-cultural" differences when the very purpose of these texts is to

bridge these differences so as to talk of “inter-cultural” differences in an aspired homogenous, at political-socio-cultural level, Europe.

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Appendix A

Source and Target Texts

Communication from the Commission: *Making a European Area of Lifelong Learning a Reality*, COM(2001) 678 final. Commission of the European Communities.

(I) 1.3. A European area of lifelong learning

(2) The consultation stressed that cooperation and coordination in this field at European level is essential. (3) This is already taking place through several distinct but complementary processes, strategies and plans. (4) The theme of lifelong learning runs through all these initiatives, each time addressed from a specific angle. (5) Following the request by the Lisbon European Council, the Education Council adopted a Report on the Concrete Future Objectives of Education and Training Systems.⁸ (6) The Commission then adopted in September 2001 a report containing a draft detailed work programme on the Follow-up to the Objectives Report,⁹ which will form the basis of a joint report to be presented, on the invitation of the Stockholm Council¹⁰, to the Spring European Council in 2002. (7) The European Employment Strategy¹¹ features a horizontal objective on lifelong learning and specific guidelines that focus on the employment-and labour market-related aspects of lifelong learning. (8) The European Social Agenda¹² aims to reduce inequalities and promote social cohesion, including through lifelong learning. (9) The Skills and Mobility Action Plan¹³ will aim to ensure that European labour markets are open and accessible to all by 2005. (10) The eLearning initiative¹⁴ part of the eEurope Action Plan seeks to promote a digital culture and wider use of information and communication technologies (ICT) in education and training. (11) Finally, the White Paper on Youth provides the Community with a framework for cooperation in the field of youth policy, focusing on participation of young people,

Ανακοίνωση της Επιτροπής: *Η πραγμάτωση μιας ευρωπαϊκής περιοχής διά βίου μάθησης*. COM(2001) τελικό. Επιτροπή των Ευρωπαϊκών Κοινοτήτων.

(I) 1.3. Μια ευρωπαϊκή περιοχή διά βίου μάθησης

(2) Η ανταλλαγή απόψεων τόνισε ότι είναι αναγκαία η συνεργασία και ο συντονισμός σε αυτό το πεδίο σε ευρωπαϊκό επίπεδο. (3) Αυτό συμβαίνει ήδη μέσα από αρκετές διαδικασίες, στρατηγικές και σχέδια τα οποία διαφοροποιούνται αλλά και συμπληρώνονται μεταξύ τους. (4) Το θέμα της δια βίου μάθησης διέπει όλες αυτές τις πρωτοβουλίες και κάθε φορά αντιμετωπίζεται από μια συγκεκριμένη οπτική γωνία. (5) Σε συνέχεια της απαίτησης του Ευρωπαϊκού Συμβουλίου στη Φέιρα, το Συμβούλιο Παιδείας ενέκρινε έκθεση περί των συγκεκριμένων μελλοντικών στόχων των συστημάτων εκπαίδευσης και κατάρτισης.⁸ (6) Η Επιτροπή τότε υιοθέτησε το Σεπτέμβριο του 2001 μια έκθεση⁹ που περιείχε ένα πρόχειρο λεπτομερές πρόγραμμα εργασίας για τη συνέχεια της έκθεσης στόχων το οποίο θα αποτελέσει τη βάση μιας κοινής έκθεσης που πρόκειται να παρουσιαστεί ύστερα από πρόσκληση του Συμβουλίου στη Στοκχόλμη¹⁰, στο ανοιξιάτικο Ευρωπαϊκό Συμβούλιο το 2002. (7) Η ευρωπαϊκή στρατηγική για την απασχόληση¹¹ προβάλλει έναν οριζόντιο στόχο για την διά βίου μάθηση και τις κατευθυντήριες γραμμές, οι οποίες εστιάζουν σε πλευρές της διά βίου μάθησης που σχετίζονται με την απασχόληση. (8) Η ευρωπαϊκή κοινωνική ατζέντα¹² στοχεύει στο να μειώσει τις ανισότητες και να προωθήσει την κοινωνική συνοχή, μεταξύ άλλων και μέσω της διά βίου μάθησης. (9) Το σχέδιο δράσης για τις δεξιότητες και την κινητικότητα¹³ θα φροντίσει να εξασφαλίσει ότι οι ευρωπαϊκές αγορές εργασίας θα είναι ανοιχτές και προσβάσιμες σε όλους έως το 2005. (10) Η πρωτοβουλία eLearning¹⁴ (μέρος του σχεδίου δράσης eEurope) επιδιώκει να προωθήσει μια ψηφιακή κουλτούρα και ευρύτερη χρήση των τεχνολογιών

their education, employment and social inclusion.

(12) While each of these strands has its own specificity and objectives, taken together they contribute to the realisation of a European area of lifelong learning. (13) To facilitate this development, education and training will be brought together within a lifelong learning framework in synergy with the relevant elements of the other processes, strategies and plans. (14) In particular, in order to achieve the Lisbon aim of a knowledge-based society, the European area of lifelong learning will be closely linked with the European research area, notably in relation to the Communication on a mobility strategy for this area¹⁵. (15) An important component of this strategy for developing human capital could be the fostering of trans-European networks for knowledge and science.

(16) The objectives of a European area of lifelong learning must be both to empower citizens to meet the challenges of the knowledge-based society, moving freely between learning settings, jobs, regions and countries in pursuit of learning; and to meet the goals and ambitions of the European Union and the candidate countries to be more prosperous, inclusive, tolerant and democratic. (17) In concrete terms, this means that Member States must develop and implement coherent and comprehensive strategies for lifelong learning; and it requires concerted action initiated at European level, in accordance with agreed priorities. (18) Such action should both support and add value to Member States' efforts.

(19) 1.4. What do we mean by lifelong learning?

(20) The Memorandum on Lifelong Learning cited the definition of lifelong learning established in the context of the European Employment Strategy, as a starting point for debate during the consultation.¹⁶ (21) The consultation particularly welcomed the idea that lifelong learning should comprise all

πληροφοριών και των επικοινωνιών (ΓΠΕ) στην εκπαίδευση και την κατάρτιση. (11) Τέλος, το λευκό βιβλίο για τη νεολαία παρέχει στην Κοινότητα ένα πλαίσιο για συνεργασία στον τομέα της πολιτικής για τους νέους, το οποίο επικεντρώνεται στη συμμετοχή των νέων ανθρώπων, την εκπαίδευση τους, την απασχόληση και την ένταξη»

(12) Ενώ καθένας από αυτούς τούς άξονες έχει το δικό του χαρακτήρα και στόχους συνολικά αυτοί συμβάλλουν στην πραγμάτωση μιας ευρωπαϊκής περιοχής διά βίου μάθησης. (13) Για να διευκολυνθεί αυτή η εξέλιξη, η εκπαίδευση και η κατάρτιση θα ενωθούν στο πλαίσιο της διά βίου μάθησης με τη συνεργασία σχετικών στοιχείων από άλλες διαδικασίες, στρατηγικές και σχέδια. (14) Συγκεκριμένα, προκειμένου να επιτευχθεί ο στόχος της Λισσαβόνας για μια κοινωνία της γνώσης η ευρωπαϊκή περιοχή της δια βίου μάθησης θα συνδεθεί στενά με τον ευρωπαϊκό χώρο της έρευνας, ιδιαίτερα σε σχέση με την Ανακοίνωση για μια στρατηγική κινητικότητας στον ευρωπαϊκό χώρο¹⁵. (15) Ένα σημαντικό στοιχείο της στρατηγικής για την ανάπτυξη ανθρώπινου δυναμικού δύναται να είναι η υποστήριξη διευρωπαϊκών δικτύων γνώσης και επιστήμης.

(16) Οι στόχοι για μια περιοχή διά βίου μάθησης πρέπει να είναι τόσο να ενδυναμωθούν οι πολίτες, ώστε να αντιμετωπίσουν τις προκλήσεις της κοινωνίας της γνώσης, κινούμενοι ελεύθερα μεταξύ μαθησιακών πλαισίων, επαγγελμάτων, περιοχών και χωρών για την επίτευξη της μάθησης όσο και να εκπληρώσουν τους στόχους και τις φιλοδοξίες της Ευρωπαϊκής Ένωσης και των υποψηφίων χωρών για την αποφυγή αποκλεισμών και περισσότερη ευημερία, ανεκτικότητα και δημοκρατικότητα. (17) Πιο συγκεκριμένα αυτό σημαίνει ότι τα κράτη μέλη θα πρέπει να αναπτύξουν και να εφαρμόσουν συνεκτικές και ολοκληρωμένες στρατηγικές για τη διά βίου μάθηση και ότι απαιτείται συντονισμένη δράση σε ευρωπαϊκό επίπεδο, σε αρμονία με τις προτεραιότητες που έχουν συμφωνηθεί. (18) Τέτοια δράση θα πρέπει εξίσου να υποστηρίζει και να προσθέτει αξία στις προσπάθειες των κρατών μελών.

(19) 1.4. Τι εννοούμε με τον όρο διά βίου μάθηση;

(20) Το υπόμνημα για τη διά βίου μάθηση ανέφερε τον ορισμό της διά βίου μάθησης, ο οποίος καθιερώθηκε στο πλαίσιο της ευρωπαϊκής στρατηγικής για την απασχόληση, ως σημείο εκκίνησης διαλόγου κατά τη διάρκεια της διαβούλευσης¹⁶. (21) Η διαβούλευση καλωσόρισε ιδιαίτερος την ιδέα ότι η διά βίου μάθηση

phases and forms of learning from pre-school to post-retirement. (22) There were, however, concerns that the employment and labour market dimensions of lifelong learning were too dominant within the definition. (23) Indeed, in relation to specifying the objectives of lifelong learning, responses tended to echo the Memorandum as well as citing wider aspects such as the spiritual and cultural dimensions of learning. (24) Overall, consensus can be surmised around the following four broad and mutually supporting objectives: personal fulfilment, active citizenship, social inclusion and employability/adaptability. (25) That lifelong learning promotes this wide range of objectives is reflected in the extended definition below, in the light of which all references to lifelong learning in this document should be understood.

(26) *“all learning activity undertaken throughout life, with the aim of improving knowledge, skills and competences within a personal, civic, social and/or employment-related perspective”.*

(27) The breadth of this definition also draws attention to the full range of formal, non-formal and informal learning activity¹⁷.

(28) The consultation also saw considerable debate on the fundamental principles underpinning lifelong learning. (29) A key characteristic is the centrality of the learner within formal, non-formal and informal learning experiences. (30) Equality of opportunity, both in terms of gender mainstreaming and making learning genuinely available for all, without discrimination, is a crucial concern, not least because of the way in which knowledge and competences impact on citizens' life opportunities. (31) Consultation responses also stressed the importance of high quality and relevance, as investments of time and money in learning are fully effective only if the learning conditions and the underlying policy planning and systems are of high quality. (32) These principles broadly reflect the points set out in the Council conclusions following the 1996 European Year of Lifelong Learning and

θα έπρεπε να περιλαμβάνει όλες τις φάσεις και τις μορφές της μάθησης από την προσχολική ηλικία έως εκείνη μετά τη συνταξιοδότηση. (22) Υπήρχαν, ωστόσο, ανησυχίες ότι οι διαστάσεις της δια βίου μάθησης που αφορούν την απασχόληση και την αγορά εργασίας ήταν υπερβολικά τονισμένες μέσα στον ορισμό. (23) Πράγματι, όσον αφορά τη συγκεκριμενοποίηση των στόχων της δια βίου μάθησης, οι απαντήσεις έτειναν να απηχούν το υπόμνημα καθώς και να παραπέμπουν σε ευρύτερες οπτικές, όπως τις πνευματικές και τις πολιτισμικές διαστάσεις της μάθησης. (24) Συνολικά, συναίνεση μπορεί να επιτευχθεί γύρω από του ακόλουθους τέσσερις ευρείς και αλληλοϋποστηριζόμενους στόχους: προσωπική ολοκλήρωση, ενεργός συμμετοχή, κοινωνική ένταξη και απασχολησιμότητα/ προσαρμοστικότητα. (25) Το ότι η δια βίου μάθηση προωθεί αυτό το ευρύ φάσμα στόχων αντικατοπτρίζει στον παρακάτω πιο εκτενή ορισμό, στο ύψος του οποίου πρέπει να κατανοηθούν όλες οι αναφορές στη δια βίου μάθηση σε αυτό το έγγραφο.

(26) *“κάθε μαθησιακή δραστηριότητα η οποία αναλαμβάνεται καθ' όλη τη διάρκεια της ζωής με σκοπό τη βελτίωση των γνώσεων, των δεξιοτήτων και των ικανοτήτων στο πλαίσιο μιας προσωπικής, κοινωνικής οπτικής και/ή μιας οπτικής που σχετίζεται με την απασχόληση”¹⁷.*

(27) Το εύρος αυτού του ορισμού εφιστά επίσης την προσοχή στο ευρύ φάσμα της σχολικής της εξωσχολικής και της άτυπης μαθησιακής δραστηριότητας.

(28) Η διαβούλευση προκάλεσε επίσης αρκετή συζήτηση σχετικά με τις θεμελιωθείς αρχές που στηρίζουν τη δια βίου μάθηση. (29) Ένα βασικό χαρακτηριστικό είναι η κεντρική θέση του μαθητευομένου μέσα στο πλαίσιο των σχολικών, των εξωσχολικών και των άτυπων μαθησιακών εμπειριών. (30) Η ισότητα των ευκαιριών, όσον αφορά την ισότητα των δύο φύλων και το να καταστεί η μάθηση πραγματικά διαθέσιμη σε όλους, είναι μια κρίσιμη ανησυχία, δεδομένου του τρόπου με τον οποίο οι γνώσεις και οι ικανότητες επηρεάζουν τις ευκαιρίες στη ζωή των πολιτών. (31) Οι απαντήσεις της διαβούλευσης τόνισαν επίσης τη σπουδαιότητα της υψηλής ποιότητας και συνάφειας, δεδομένου ότι οι επενδύσεις χρόνου και χρημάτων στη μάθηση αποδίδουν πλήρως μόνο εάν οι συνθήκες μάθησης, ο σχεδιασμός πολιτικής και τα συστήματα, στα οποία αυτές βασίζονται, είναι υψηλής ποιότητας. (32) Αυτές οι αρχές αντικατοπτρίζουν σε γενικές γραμμές τα

the OECD's 2001 Education Policy Analysis¹⁸. (33) They inform the concept of lifelong learning and shape its implementation.

σημεία που παρουσιάστηκαν στα συμπεράσματα του Συμβουλίου σε συνέχεια του Ευρωπαϊκού έτους για τη διά βίου μάθηση (1996) και την ανάλυση εκπαιδευτικής πολιτικής του ΟΟΣΑ 2001¹⁸. (33) Αυτές αποσαφηνίζουν την έννοια της δια βίου μάθησης και διαμορφώνουν την εφαρμογή της.

The following footnotes actually appear at the end of the *Communication* and will not be part of the analysis.

| | | | |
|----|---|----|---|
| 8 | Education Council Decision of 14 February 2001 based on a Commission proposal (COM(2001) 59 final). The Objectives Report was endorsed by the Stockholm European Council in March 2001. | 8 | Απόφαση του Συμβουλίου Παιδείας στις 14 Φεβρουαρίου του 2001 που βασίζεται στην πρόταση της Επιτροπής (COM(2001) 59 τελικό). Η έκθεση με τους στόχους εγκρίθηκε από το Ευρωπαϊκό Συμβούλιο στη Στοκχόλμη το Μάρτιο του 2001. |
| 9 | Communication from the Commission: Draft detailed work programme for the Follow-up of the Report on the Concrete Objectives of Education and Training Systems COM(2001) 501 final. | 9 | Ανακοίνωση της Επιτροπής: πρόχειρο λεπτομερές πρόγραμμα εργασίας για τη συνέχεια της έκθεσης για τους συγκεκριμένους στόχους των συστημάτων εκπαίδευσης και κατάρτισης (COM(2001) 501 τελικό). |
| 10 | Stockholm European Council conclusions: para. 11. | 10 | Συμπεράσματα του Ευρωπαϊκού Συμβουλίου στη Στοκχόλμη παράγραφος 11. |
| 11 | In accordance with the Amsterdam treaty, which introduced a new title on employment, this strategy is built on thematic priorities, grouped in four pillars and described in Employment Guidelines. Cf. Joint Employment Report 2001 COM(2001) 438 final. Employment Guidelines 2001: Official Journal of the European Communities 24.1.2001 L 22/18. | 11 | Σε συμφωνία με τη συνθήκη του Άμστερνταμ, η οποία εισήγαγε έναν νέο τίτλο για την απασχόληση, αυτή η στρατηγική έχει οικοδομηθεί πάνω σε θεματικές προτεραιότητες, οι οποίες ομαδοποιούνται σε τέσσερις πυλώνες και περιγράφονται στις κατευθυντήριες γραμμές για την απασχόληση. Βλ. την κοινή έκθεση για την απασχόληση 2001 COM(2001) 438 τελικό. Κατευθυντήριες γραμμές για την απασχόληση 2001: Επίσημη Εφημερίδα των Ευρωπαϊκών Κοινοτήτων 24.1.2001 L 22/18. |
| 12 | The Nice European Council in December 2000 approved the European Social Agenda. Cf. Communication from the Commission to the Council, the European Parliament, the Economic and Social Committee and the Committee of the Regions COM(2000) 379 final. | 12 | Το ευρωπαϊκό Συμβούλιο στη Νίκαια το Δεκέμβριο του 2000 ενέκρινε την ευρωπαϊκή ατζέντα κοινωνικής πολιτικής. Βλ. ανακοίνωση της Επιτροπής προς το Συμβούλιο, το Ευρωπαϊκό Κοινοβούλιο, την Οικονομική και Κοινωνική Επιτροπή και την Επιτροπή των Περιφερειών COM(2000) 379 τελικό. |
| 13 | The Stockholm European Council in March 2001 endorsed the Commission's intention to create a high level Task Force on Skills and Mobility with a view to presenting an action plan to the Barcelona Spring Council in March 2002. Cf. Communication from the Commission to the Council: 'New European Labour Markets, Open to All, with Access for all' COM(2001)116 final. | 13 | Το ευρωπαϊκό Συμβούλιο στη Στοκχόλμη το Μάρτιο του 2001 ενέκρινε την πρόθεση της Επιτροπής να δημιουργήσει μια ομάδα έργου υψηλού επιπέδου για τις δεξιότητες και την κινητικότητα, με στόχο να παρουσιάσει ένα σχέδιο δράσης στο ανοιχιάτικο Συμβούλιο στη Βαρκελώνη το Μάρτιο του 2002. Βλ. ανακοίνωση της Επιτροπής προς το Συμβούλιο: 'Νέες ευρωπαϊκές αγορές εργασίας ανοιχτές σε όλους, με πρόσβαση για όλους' COM(2001) 116 τελικό. |
| 14 | As part of the eEurope Action Plan, the eLearning initiative follows up the conclusions of the Lisbon European Council. Cf. Communication from the Commission: eLearning, designing tomorrow's education COM(2000) 318 final. | 14 | Ως μέρος του σχεδίου δράσης eEurope, η πρωτοβουλία eLearning αποτελεί συνέχεια των συμπερασμάτων του Ευρωπαϊκού Συμβουλίου στη Λισσαβόνα. Βλ. ανακοίνωση της Επιτροπής: eLearning, designing tomorrow's education COM(2000) 318 τελικό. |
| 15 | See Communication from the Commission: Towards a European research area. COM(2000) 6 final; and Communication from the Commission: Mobility Strategy for the European Research Area, COM (2001) 331 final. | 15 | Βλ. Ανακοίνωση της Επιτροπής: Προς ένα ευρωπαϊκό χώρο για την έρευνα (COM(2000)6 τελικό), και Ανακοίνωση της Επιτροπής: Μία στρατηγικής ικανότητας για τον ευρωπαϊκό χώρο της έρευνας (COM(2001) 331 τελικό). |

| | | | |
|----|---|----|---|
| 16 | The definition of lifelong learning used in the Memorandum was: "all purposeful learning activity, undertaken on an on-going basis with the aim of improving knowledge, skills and competence". | 16 | Ο ορισμός που χρησιμοποιείται στο υπόμνημα ήταν: "κάθε σκόπιμη μαθησιακή δραστηριότητα που αναλαμβάνεται σε συνεχιζόμενη βάση με σκοπό τη βελτίωση των γνώσεων, των δεξιοτήτων και των ικανοτήτων". |
| 17 | Cf. Glossary (Annex II). | 17 | Βλ. γλωσσάριο (παράρτημα II) |
| 18 | The OECD 2001 Education Policy Analysis also examined the distinguishing features of the lifelong learning approach. | 18 | Η ανάλυση εκπαιδευτική πολιτικής του ΟΟΣΑ 2001 εξέτασε επίσης τις ιδιαιτερότητες της προσέγγισης για τη διά βίου μάθηση. |

Appendix B

Glossary

This Appendix, reproduced from 'ANNEX II: GLOSSARY' of the original data-text, provides explanations of the key terms used in the data-text.

active citizenship

The cultural, economic, political/democratic and/or social participation of citizens in society as a whole and in their community.

adaptability^a

The capacity to adapt to new technologies, new market conditions and new work patterns of both enterprises and of those employed in enterprises.

competence

The capacity to use effectively experience, knowledge and qualifications.

eLearning

Learning that is aided by ICT.

employability^a

The capacity for people to be employed: it relates not only to the adequacy of their knowledge and competences but also to the incentives and opportunities offered to individuals to seek employment.

empowerment

The process of granting people the power to take responsible initiatives to shape their own life and that of their community or society in economic, social and political terms.

formal learning

Learning typically provided by an education or training institution, structured (in terms of learning objectives, learning time or learning support) and

ενεργός συμμετοχή

Η πολιτιστική, οικονομική, πολιτική/δημοκρατική και/η κοινωνική συμμετοχή των πολιτών στην κοινωνία συνολικά και στις κοινότητές τους.

προσαρμοστικότητα^a

Η δυνατότητα προσαρμογής σε νέες τεχνολογίες, νέες συνθήκες αγοράς και νέα πρότυπα εργασίας που επιχειρήσεων όσο και εκείνων που απασχολούνται σε επιχειρήσεις.

ικανότητα

Η δυνατότητα αποτελεσματικής χρήσης εμπειριών, γνώσεων και προσόντων.

eLearning

Η μάθηση που υποβοηθείται από ΤΠΕ.

αποσχολισιμότητα

Η δυνατότητα απασχόλησης ατόμων σχετίζεται όχι μόνο με την επάρκεια των γνώσεων και των ικανοτήτων τους, αλλά και με τα κίνητρα και τις ευκαιρίες που προσφέρονται σε άτομα που αναζητούν απασχόληση.

ενδυνάμωση

Η διαδικασία χορήγησης σε άτομα της δυνατότητας να αναλαμβάνουν υπεύθυνα πρωτοβουλίες με σκοπό τη διαμόρφωση της δικής τους ζωής και εκείνης της κοινότητάς του ή της κοινωνίας από οικονομικής, κοινωνική και πολιτικής άποψη.

σχολική/επίσημη μάθηση

Η μάθηση που τυπικά προέρχεται από ένα ίδρυμα εκπαίδευσης ή κατάρτισης, η οποία είναι διαρθρωμένη (από άποψη μαθησιακών στόχων,

leading to certification. Formal learning is intentional from the learner's perspective.

informal learning

Learning resulting from daily life activities related to work, family or leisure. It is not structured (in terms of learning objectives, learning time or learning support) and typically does not lead to certification. Informal learning may be intentional but in most cases it is non-intentional (or "incidental"/random).

knowledge-based society (or knowledge society)

A society whose processes and practices are based on the production, distribution, and use of knowledge.

learning community

A community that widely promotes a culture of learning by developing effective local partnerships between all sectors of the community and supports and motivates individuals and organisations to participate in learning.

learning region

A region in which all stakeholders collaborate to meet specific local learning needs and implement joint solutions to common problems.

lifelong learning

All learning activity undertaken throughout life, with the aim of improving knowledge, skills and competences within a personal, civic, social and/or employment-related perspective.

non-formal learning

Learning that is not provided by an education or training institution and typically does not lead to certification. It is, however, structured (in terms of learning objectives, learning time or learning

χρόνου μάθηση ή διδακτικής υποστήριξης) και η οποία οδηγεί σε πιστοποίηση. Η σχολική/επίσημη μάθηση είναι σκόπιμη από την πλευρά του μαθητευομένου.

άτυπη μάθηση

Η μάθηση που προκύπτει από δραστηριότητες της καθημερινής ζωής οι οποίες σχετίζονται με την εργασία, την οικογένεια ή τον ελεύθερο χρόνο. Δεν είναι διαρθρωμένη (από άποψη μαθησιακών στόχων, χρόνου μάθησης ή διδακτικής υποστήριξης) και τυπικά δεν οδηγεί σε πιστοποίηση. Η άτυπη μάθηση μπορεί να είναι σκόπιμη αλλά στις περισσότερες περιπτώσεις δεν είναι σκόπιμη (ή είναι 'απροσχεδίαστη'/τυχαία).

κοινωνία που βασίζεται στην γνώση (ή κοινωνία της γνώσης)

Μια κοινωνία της οποίας οι διαδικασίες και οι πρακτικές βασίζονται στην παραγωγή, τη διάδοση και τη χρήση της γνώσης.

μαθησιακή κοινότητα

Μια κοινότητα η οποία προωθεί ευρέως μια μαθησιακή κουλτούρα αναπτύσσοντας αποτελεσματικές τοπικές συμπράξεις μεταξύ όλων των τομέων της κοινότητας, και η οποία υποστηρίζει και παρέχει κίνητρα σε άτομα και οργανώσεις να συμμετάσχουν στη μάθηση.

μαθησιακή περιφέρεια

Μια περιφέρεια στην οποία όλοι οι ενδιαφερόμενοι παράγοντες συνεργάζονται για να καλύψουν ειδικές τοπικές μαθησιακές ανάγκες και να εφαρμόσουν από κοινού λύσεις σε κοινά προβλήματα.

διά βίου μάθηση

Κάθε μαθησιακή δραστηριότητα που αναλαμβάνεται καθ' όλη τη διάρκεια της ζωής, με σκοπό τη βελτίωση των γνώσεων, των δεξιοτήτων και των ικανοτήτων, στο πλαίσιο μιας προσωπικής, πολιτικής, κοινωνικής προοπτικής και/ή μιας προοπτικής που σχετίζεται με την απασχόληση.

εξωσχολική μάθηση

Μάθηση η οποία δεν παρέχεται από ένα ίδρυμα εκπαίδευσης ή κατάρτισης και τυπικά δεν οδηγεί σε πιστοποίηση. Δεν είναι συνεπώς διαρθρωμένη (από πλευράς διδακτικών στόχων, χρόνου διδασκαλίας και

support). Non-formal learning is intentional from the learner's perspective.

social inclusion

When people can participate fully in economic, social and civil life, when their access to income and other resources (personal, family, social and cultural) is sufficient to enable them to enjoy a standard of living and quality of life that is regarded as acceptable by the society in which they live and when they are able fully to access their fundamental rights.

a. *See the Commission Communication endorsed by the Special Jobs Summit which launched the European Employment Strategy:*
http://europa.eu.int/comm/employment_social/elm/summit/en/papers/guide.htm

διδασκτικής υποστήριξης). Η εξωσχολική μάθηση είναι σκόπιμη από την πλευρά του μαθητευομένου.

κοινωνική ένταξη

Υφίσταται όταν οι άνθρωποι μπορούν να συμμετέχουν πλήρως στην οικονομική, την κοινωνική και την πολιτική τους ζωή, όταν η πρόσβασή τους σε εισόδημα ή σε άλλους πόρους (προσωπικούς, οικογενειακούς κοινωνικούς και πολιτιστικούς) είναι επαρκής για να τους επιτρέπει να απολαμβάνουν ένα επίπεδο διαβίωσης και ποιότητας ζωής που θεωρείται αποδεκτό από την κοινωνία στην οποία ζουν, και όταν έχουν πλήρη πρόσβαση στα θεμελιώδη τους δικαιώματα.

a. *Βλ. την ανακοίνωση της Ευρωπαϊκής Επιτροπής που υιοθετήθηκε από τη συνδιάσκεψη κορυφής για τα ειδικά επαγγέλματα η οποία δρομολόγησε την ευρωπαϊκή στρατηγική για την απασχόληση:*
http://europa.eu.int/comm/employment_social/elm/summit/en/papers/guide.htm